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BOARD OF TRUSTEES

OF

HAMPDEN SIDNEY COLLEGE,

January 10th, 1849,

BY L. W. GREEN, D. D.

PRESIDENT.

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A D D R E S S

On this very day, two hundred years ago, Charles, the first Stuart that mounted the English throne, was arraigned before the high Court of Justice, assembled in Westminster Hall, as a "Tyrant, a Traitor and a Murderer," in the name, and by the authority of the Commons of England, and all the good people of the realm: a scene which even Hume, the apologist, and worshipper of arbitrary power, is forced to acknowledge, "corresponded to the greatest conception that is suggested in the annals of human-kind—the delegates of a great people, sitting in judgment on their supreme magistrate, and trying him for his misgovernment and breach of trust."

The names of Hampden and of Sidney are inseparably connected with the fate of Charles, and have been rendered forever memorable by their participation in that prolonged and eventful conflict, which was waged by the emancipated intelligence and piety of England, against a despotic Prince—an ambitious and fanatic clergy—a degenerate aristocracy and an obsequious Court; which moving on, alike amidst disaster and success, with ever deeper feeling, and clearer consciousness of its own inward principles, and ultimate results, at last united all the scattered elements of truth and freedom in one embodied phalanx against their combined antagonists, and consecrated for all coming generations, amidst the blood of heroes and of martyrs, that glorious principle, the basis of all American and all English freedom, the death-knell of all tyranny, civil and ecclesiastic, that "under God—the origin of all legitimate authority, is **THE WILL OF THE PEOPLE.**"

About twelve years before, on the 1st of May, 1637, eight vessels were seen at anchor in the Thames, just ready to embark with their freight of emigrants for North America. They belonged to that class of men, already numerous, to whom "the far greater part of serious thought, and manhood in all England," whether within or

without the limits of the established church, were rapidly approaching; the purity of whose morals rebuked the corruptions of the Court; the simplicity of their doctrines and their worship rejected alike the solemn mummeries of an antiquated superstition, and the dazzling splendor of a gorgeous and imposing ritual; while the republican freedom of their opinions on government and religion, assailed at once the high prerogative of Charles, and the divine right of Laud, and arrayed against them the Mitre and the Crown, in all the fierceness of royal wrath, and all the fury of fanatical persecution. This double antagonism against the government and the church, was but the two-fold operation of the same great principle of Freedom; the *double front* which she presented against the foes that beleaguered her on either side, she demanded "*both at once, and each* to secure the other—*Evangelical Doctrine* and *Civil Liberty*."

At length wearied with the prolonged and hopeless struggle; abandoned by the high aristocracy, their natural protectors; oppressed by the King who was sworn to defend them; persecuted by the clergy, their professed spiritual guides; chased from their places of public worship; hunted into their most secluded retreats; dragged before the star-chamber, and Court of High Commission, with the mangled countenances of their best men, maimed at the pillory, and bleeding there before them; and their boldest defenders, and most honored ministers immured in the dungeon or the Tower; they sought, in voluntary exile, a refuge from their woes, and left the graves of their fathers, with their wives and little ones, to find in this distant land an altar and a temple unstained by blood, and unpolluted by idols, amidst the grandeur of primeval forests, and beneath the overspreading canopy of Heaven. There is nothing in all human history which can be compared, for touching pathos and high sublimity, with the spectacle exhibited on an occasion such as this. Impartial history has awaked at last, to vindicate the character of these extraordinary men, and hastened to lay the tribute of her fervid and admiring homage at their feet. The stale slanders of Hume are rapidly falling into contemptuous oblivion, before the more liberal spirit and keener insight of a Bancroft, and the profounder philosophy of a Guizot; while M'Cauley, Forster and Carlisle, have exhausted all the stores of human language, and the resources of human thought, to portray the stern and lofty heroism of their unconquerable nature; the depth, the tenderness, the solemn and holy grandeur of those unearthly

hopes, from which, alone, this heroism sprang. The vessels were too few for the multitudes of emigrants; and as those who remained stood on the margin of the waters, and those who departed were about to sail, they bowed together there—those persecuted men—and with many prayers and tears, commended each other to the guardianship of God; praying that He who heaves the billows and guides the whirlwind, and holds the ocean in the hollow of His hand, would bear His own exiled children safely amidst the stormy elements, and stay the fury of the oppressor against those that were left behind.

Amongst the crowd of emigrants just ready to embark on this occasion, were two extraordinary men, both members of the English Parliament, closely united by the ties of blood, and still more closely by a mutual friendship; on the one side affectionate and tender, on the other, profoundly reverential; one already signalized by his bold and perilous advocacy of popular rights, and soon to seal his testimony with his blood; and one, the terrible glory of whose name was destined to eclipse the lustre of England's proudest hereditary rulers, and the lofty energy of whose wise and vigorous administration, pervading every branch of the public service, curbing the fierce passions of contending parties, and wielding all alike for the general good; triumphant on every element, and over every foe, has rendered the era of England's commonwealth, the proudest in all her annals, for the splendor of her achievements by sea and land, the progress of her commerce, and the wide extent of her influence over the destiny of the civilized world. These two men were John Hampden and his cousin Oliver Cromwell.

Such were the emigrants, and such their leaders, who lay that day at anchor in the Thames, just ready to depart, when arrested by an order from the Privy Council, forbidding them to sail. They returned in sadness to their homes. *In sadness*; yet, as we may well conceive, not without *indignation too*. They had sued for liberty to worship God. Their suit had been rejected. They had sought to fly; and even this last hope of the oppressed, this lowest right of the most abject bondsman, this appointed punishment for the convicted felon—EXPATRIATION—is too great a privilege for England's noblest freemen! You know the result. The prayer they had offered to the God of love and mercy, was heard by the God of justice and of vengeance, and strength was granted them from on high, for sterner conflicts, and safety amidst stormier elements; and when soon

after, all England blazed forth into universal conflagration, and shouts of execration and defiance arose from all the land, deep, long and loud, against the traitor and the tyrant; when in the battle-shock England's proudest nobility bit the dust, and her trained veterans led on by her choicest chivalry, were swept like chaff before the whirlwind, hewn down by sword and scimitar, transfixed by pike and bayonet, trodden down, whole battalions in the lightning charge, and crushed beneath the horses hoofs, the voice of stern authority and high command, that was heard above the storm of battle, the hand which pointed the path to danger and to victory, and led the way, were the same that had been folded in meek devotion, and raised in humble prayer on board the little vessels that swung there at their moorings in the Thames.

Another century had passed away. The Stuart dynasty had been dethroned—restored—dethroned again; the oppressed of England and of Europe had crowded by myriads to this land of hope and promise, in the West; the English Puritan, the Scottish Covenanter, the Irish Presbyterian, the Huguenot Refugee; and from remotest North, to extremest South—from Boston Harbor and Plymouth Rock to Georgia, had planted their Colonies and diffused their principles of piety and freedom; when *another* struggle came, based on the same principles, springing from the same essential causes, and waged between the same antagonists. The oppression which had driven them from home, pursued them to the wilderness—the double oppression, of Royal tyranny and Priestly pride. Taxed at the will of a foreign King and Parliament; tythed for the support of an indolent and worthless Clergy, mainly of foreign origin, and younger sons, or humble retainers of the very aristocracy whom their fathers had fought and conquered a century before; their most gifted ministers, the luminaries of their age, harassed with ignoble jealousy and petty spite, by parish priests and county magistrates, and circuit judges learned in the doctrines of RIGHT DIVINE. All men, who had marked the course of English history, or studied the principles of human action, foresaw, that whatever else *might* be endured, *THIS could not last*. There was a man well known to many of you here, the friend and companion of your fathers, named first of your Board of Trustees in the early Charter of your College, and worthy of this honorable position, as the compeer of Hampden and of Sidney, who had sat with mingled awe, and wonder and delight, beneath the

ministry of one of these extraordinary men; and as he sat there, thrilled, subdued, electrified, in alternate astonishment and transport, kindled his eagle eye, and plumed his eagle pinion, and fired his towering imagination beneath the broad effulgence of that majestic intellect, which made even Patrick Henry, the pupil, the admirer and unconscious imitator of Samuel Davis. Tutored in such a school, we need not wonder that the earliest efforts of his genius were directed against that clerical denomination he had witnessed only to abhor; and when in after years, he spoke amidst cries of "Treason! Treason!" those words of fire, which caused the ears of those who heard to tingle, till all men woke up at once, as from a trance, and catching up the sound, sent it onward, and onward still, in louder and yet louder peals of reverberating thunder. Whence did he draw both argument and illustration? Was it not from that heroic era and that noble cause, for which Hampden gloriously shed his blood upon the battle-field, and Sidney calmly laid his head upon the block? "Cæsar had his Brutus—CHARLES THE FIRST HIS CROMWELL— and George the third might profit by their example!"

No wonder then, if amidst the struggles and sufferings of that eventful era, when patriots and christian statesmen looked, and looked almost in vain, to find some fitting place for the safe education of their children, all eyes were spontaneously directed towards the rising Institution, where the names and principles of these illustrious patriots were embalmed together, and freedom and learning harmoniously blended and hallowed both, by the benign influence of religion.

It was amidst the closing struggles of the Revolution, that the Academy of Hampden Sidney, was chartered as "Hampden Sidney College." The Names of Patrick Henry and James Madison stand conspicuous amongst the first Trustees, and in the Charter are these deeply significant and memorable words, which will at once explain and justify this lengthened historical detail. "In order to preserve in the minds of the students, that sacred love and attachment which they should ever bear to the Principles of the present glorious Revolution, no Professor shall be elected, unless the uniform tenor of his conduct manifests to the world, his sincere affection for the Liberty and Independence of the United States of America."

Well and ably did the Institution, at this early period of her history, meet the expectations and justify the confidence of her friends.

Through a long series of years in continuous succession, her annals are adorned with the names of men, of whose consecrated genius and enlightened piety, the State of their birth or their adoption, and the Nation itself, might well be proud. The names of the Smiths, and Alexander, and Hoge, and Speece, and Lacy, and Rice, beam upon us in rapid and brilliant succession, from her records; and many of our most gifted patriots and statesmen in the Senate Chamber, and even the Chief Executive of the Nation received their education within her walls. I am not ashamed to acknowledge, gentlemen, that these proud historic recollections; this galaxy of brilliant genius; the glory that beams upon her from the past, as well as the brightening hopes that dawn upon us from the future, have emboldened me to unite my feeble efforts along with yours in the noble enterprise to resuscitate this venerable institution; to place her prosperity upon a permanent foundation; to enlarge her libraries; to increase her apparatus, already valuable and extensive; to secure the ablest instructors, and retain them when secured; and thus to raise her by our combined exertions, to that elevated position which shall meet the just expectations of her present patrons, and realize the cherished hopes of her early founders. That this CAN be done, with the continued blessing of Providence upon united and persevering efforts, the success of your recent enterprise conclusively attests. That it WILL be done, that it MUST be done, that it SHALL be done, is the assurance distinctly expressed and definitely understood, which has engaged me in your service. Less than this has never entered the conception of any enlightened friend of the College: Less than this will never meet the emergencies of our day, the enlarged demands of an enlightened public, or your own sanguine expectations: *Less* than this, it were alike unworthy of you to suggest, or me for a moment to consider: *LESS* than this, were, *indeed*, to invoke the glory of your fathers to dignify the mockery of a farce.

And, allow me on this occasion of our first public interview, to suggest how important, in every enterprise, is the favorable crisis. The spring-tide of success, is the season of peril too. The bloom of early hope encircles the germ of promise. It is only the heat of summer which gilds the ripened fruit, and the toil of harvest which gathers in the golden store. To relax your efforts now, is at once to forfeit your pledges, and frustrate your hopes; not only to *jeopard* the future, but to nullify the past.

The greatest of ancient generals, who turned back the tide of Roman victory in the zenith of her glory, and with inferior numbers met and routed her best appointed armies, commanded by her most celebrated leaders—lost all the fruits of hard-won victories, incredible endurance, and almost superhuman genius, by a single night's inglorious repose.

He has scaled the Appenines—he has mounted the Alps. In vain does nature pile high her everlasting barriers before him, and hostile tribes of fierce barbarians hang upon his rear—he has mounted the rugged precipice—with vinegar he melts the solid rock, through hosts of barbaric warriors he hews his onward way,

“A frame of adamant—a soul of fire,
No dangers awe him, no labors tire;”

Amidst the accumulated snows of centuries—where the foot of the wild goat never trod, where the gray avalanche creaks and totters on his granite throne, where only is heard the scream of the Alpine eagle, as startled from his eyrie above the clouds, he circles around the mountain summits of eternal snows—THERE HATH HE STOOD. And now far beneath and wide around, in one magnificent and glorious panorama, lie the broad fields and fertile valleys of Italy, her vine-clad hills, her groves of palm and olive, her lakes all sparkling in the sun!

As the avalanche sweeps from its mountain home resistless on the plain below, *thus* rapid, terrible, resistless, from their Alpine heights, pour down in thronged battalions, his toil-hardened soldiery—Rome's hardy veterans and youthful chivalry—plebeian, noble, knight, mercenary ally, freeborn citizen—lie in promiscuous carnage. The Lake of Thrasymentis is filled with blood, the field of Cannæ is piled high with heaps of Rome's dead nobility. Behind him, all Italy is *his*. Before him, the gates of Rome stand open to receive the victor; her walls with none to guard them, and her heroic mothers wail their subjugated country and their slaughtered sons. *One more bold stroke*, and the whole course of history is altered! The *fate of Rome* and *Man* hangs trembling in the balance!

He has paused—midway in his career of glory—paused. The balance of the world's destiny trembles—has descended. The wines of Capua have avenged the slaughter of Cannæ, and Rome is

mistress of the world once more; and he whose very name made proudest senators grow pale, is a fugitive and exile, ignoble suppliant, at a barbaric court, and sinks, despairing suicide, into a dishonored grave.

For us to *pause*, and look around, and felicitate ourselves on what has been accomplished, would be *indeed* to turn, as by some spell of malignant magic, the crown of laurel into a poppy wreath, and the trumpet notes of encouragement and approbation, which hail on every side your incipient success, into a soothing lullaby, fit for the nursery—not the *academic hall*; for *children*—not for *men*.

I do but utter the sentiments which glow in every bosom through this whole assembly, and will be echoed with warm enthusiasm by all our friends abroad, when I say that *now* is the time for action; *now* when fresh scores of students are crowding to your halls; when the funds of your endowment are pouring spontaneously into your treasury; and the confidence of a generous community cheers you at every step of your progress,—*now* is the *time* for *renovated vigor*, for ardent, united, extended coöperation, that this child of the Revolution, first-born of our asserted Independence, may vindicate her high paternity, and re-assume her original preëminence.

In entering upon the duties of that office to which your kindness hath invited me, I am not insensible to the magnitude of the interests involved, the high and solemn responsibilities incurred, the sacred trust confided. When viewed in all its bearings, in all the wide extent of its large and manifold relations, to the individual himself, to his family, to society at large, to the church and state, to the present and future, to the whole race of man, to time with all its interests, and eternity with all its retributions—it may well be doubted whether human being ever could assume higher responsibilities than the teacher; or human faculties in their happiest development and rarest combination, ever were fully commensurate to their incommensurable grandeur. It is no trivial or easy task, rightly to educate a nation's youth; to pour the light of knowledge on the mind; to impress the principles of virtue on the heart; to discipline the various powers in due proportion, and touch with skilful hand the springs of thought, of sentiment and action; to inspire a generous love of truth and knowledge; to curb the native tendencies to evil; wake up the moral nature to assert its lost supremacy; to arouse and guide aright all those stupendous powers, of such terrific energy for

evil, such genial potency for good, which slumber often unnoticed and undeveloped in the bosom of the young immortal; to fan those *living fires* within the soul whose genial light and life and warmth, may bless a nation or illuminate age, or pour their streaming radiance down through coming centuries, or with volcanic energy may shake the earth, heave up the deep foundations of the social order, dash down the strongest battlements of the public welfare, burst all the bonds that bind society together, and over the blasted ruin pour its own dark lava, torrent of crime, of lust and blood,—to move amidst such stupendous elements as these, and touch and mould and wield and guide and fashion and direct, might task an angel's energies, and awe an angel's heart. When lord Elliot, dying in the tower, would leave behind him the most touching assurance of his confidence and friendship, he entrusted to the tutelage of Hampden his two noble boys, to be orphans soon. When England's Commons would wring from England's perjured monarch some permanent security for the "ancient laws and liberties of the realm," they demanded that the Prince his son should be committed to Hampden's instruction; by him to be imbued with all liberal knowledge, and formed to lofty purposes, and moulded to the model of a true king amongst men. When Plato had travelled far by sea and land, to visit foreign states, study their constitutions, laws and manners, their philosophy, their history, their science, their religion, their early traditions, and more recent speculations—he sought to serve his country and his kind; not as he first proposed, at the bar, in the senate or the popular assembly, in the Agora or the Areopagus—but amidst the shade of Academus, uttering in earnest eloquence to his youthful countrymen the lessons of a lofty Morals and profound Philosophy—lord of the wide domain of thought—legislator of an intellectual republic—guide of the guides of men. The Greeks astonished, transported, exclaimed that if Jupiter should condescend to speak their language, he would use the Greek of Plato. And when Jehovah did condescend indeed to hold intercourse with men, and God himself was manifested in the flesh, he came as the light of the world, as the prophet and the teacher, the guardian and guide of his people. Let us therefore forget it as soon as possible, (for it is unworthy of serious refutation)—let it sink into peaceful oblivion—that vulgar prejudice shall we call it? or devout imagination, which would dignify the gospel ministry by divorcing it from learning, and purify the fountains of learning by banishing the ministry of recon-

ciliation; and would fondly persuade us that he degrades the dignity and the sanctity of his high vocation, who consecrates the best energies of early manhood, or the ripened experience and mellowed wisdom of a serene and vigorous old age, to the service of his generation, as the friend and companion and instructor and guide of our young countrymen.

The *great design* of education, is to exercise, to discipline, to invigorate, and thus to develope *the Man*, the *whole Man*, Intellectual, Moral, Social; the faculties of the understanding, the affections of the heart, the purposes of the will, the impulses that lead to action, and that mysterious and sovereign power, the balance-wheel of this strange and complicated machinery within us, which is neither Reason, nor Imagination, nor Passion, nor Will, nor Sense, nor all combined; but different from them all, and superior to them all, better than them all, and above them all; the appointed arbiter and guide of human life; God's high Vicegerent within us, to control, direct, to subordinate, and *thus* to *harmonize* them *all*. We wish to rear no Intellectual Monsters with *prodigious protuberances* and *bulky bumps*, the forced and forward growth of hot-bed culture, concentrating and absorbing all the vital energies into some favorite faculty, and dwarfing all the rest; no sickly sentimentalists; no visionary dreamers; no logical machines to grind out syllogisms wherewithal; no misty transcendentalists, with subtle metaphysic, skillful in splitting hairs twixt north and north west side; no pedantic Rabbis, "learned, pious and dull," circling in everlasting gyrations around the circumference of a sheva; no men of one idea, (whatever that may be) impenetrable to all beside, hermetically sealed against the air that is breathed by the men of their generation, the vitrefaction of a man, through whom the great stream of the world's living electricity can never flow. This is not to educate the faculties, but to pervert, to distort, to mutilate. It is felony; felony at the common law and by the statutes at large of the great commonwealth of letters. We want men, with large round-about Anglo-Saxon *sense*, healthy, well-proportioned men, adapted to all the emergencies, all the relations, duties and offices of common life, with all the faculties expanded, in harmonious exercise and symmetrical proportion, and conscience enthroned high above *them all*, in undisputed and imperishable supremacy.

To accomplish this principal design of education, and collaterally attain all its inferior, and subordinate results, there could not, perhaps, be devised a more effective system, than that which has come down

to us, already matured by the wisdom of ages, and tested by the experience of millions; which has not been manufactured by the ingenuity of visionary theorists, but has grown like the great system of American and English Liberty and Law, from the particular necessities of men, and been recommended by its exquisite adaptation to their wants; which like every other system, not of mechanical contrivance but of vital growth, contains within itself the principle of indefinite expansion, and spontaneously adapts itself to the varying circumstances of human society, and the progressive advancement of human knowledge. There is not, for instance, a single faculty of the human mind, which is not exercised, disciplined and invigorated, by the *first study* of the College course, the study of Language. The memory, the imagination, the judgment, the taste, above all, that keen and subtle logic which pervades all human speech, that power of rapid though unconscious generalization the first developed in the infant mind, that native and profound philosophy which characterizes all human language as the FIRST-BORN OF HUMAN THOUGHT, and bearing the clearest and deepest impress of its origin.

The first study of the infant mind is language; through the whole of future life this is the instrument which the man employs, the vehicle of his thoughts and feelings, and the medium through which he receives and communicates his knowledge, his wishes, his enjoyments. The great business of human life, in all its departments; in the intercourse of society; the transaction of public or private business; in the decision of the greatest questions that involve the interests or the rights of men, at the Bar, in the Pulpit, on the Bench, and often in the Legislative Hall, is to interpret language; and the life of individuals, the welfare of nations, and even the destinies of eternity, depend upon the right performance of this duty.

It may be truly said that the man who has studied a single language thoroughly, under the guidance of a skillful and philosophic teacher, has done more to cultivate *all the various faculties* of the mind, and prepare for their appropriate exercise on any other subject, than could possibly be accomplished by the study of any other single branch of human knowledge. When this earliest, easiest, and most important part of mental discipline has been accomplished, the mind is ready for the severer discipline, the more exact definitions, abstruse inquiries, the prolonged and difficult trains of reasoning which belong to mathematical science, teaching distinctness and accuracy of thought

and expression, intense concentration of attention, and banishing all those illusions of imagination, prejudice or passion, *which usually* mingle with and distort our judgments. Without this antecedent discipline, he would be unable to master any of the higher problems in Natural Philosophy, Astronomy, or Chemistry itself, or even to comprehend the methods by which they are resolved; but his previous study of Language and Mathematics, has prepared him to describe the phenomena, to investigate the laws, to calculate the motions, the distances and all the various relations of matter, through all its provinces, whether in the minuter particles or mightier masses, in the structure of a crystal, or the revolutions of suns and systems; thus passing in natural, easy progression, step by step, (not one of which could be omitted,) from the simplest employment of childhood, to those lofty speculations which exercised and immortalized the genius of a Newton.

Thus skilled in the use of language, the great instrument of thought; thus trained to distinctness and accuracy of thought itself; habituated to observe, to analyze, to compare, to arrange, to classify the phenomena of external nature, the diligent student is now prepared to enter upon that sublimest of all earthly studies; for which all other sciences are but the preparation; in which they all find their unity, towards which they all converge, as to a common centre, and in which all their higher problems, whether in Language, in Mathematics, or in Natural Science, are ultimately merged; the study of *Man* himself; of rational, accountable, immortal Man; with his high spiritual nature, his large intellectual powers, his lofty moral faculties, his immortal existence and everlasting destiny. *Here* he is moving amidst new elements; the processes are more subtle; the phenomena more fleeting; the objects of investigation more sublime and more mysterious. The powers of the higher calculus fail him here; the Telescope and the Microscope, the Retort and the Crucible are applied in vain. The mind is its own domain; at once the subject and the object; the instrument and the agent, in all its investigations. The fleeting phenomena arise and pass rapidly away; just flit over the delicate instrument and are gone; the very attempt to grasp and fix, annihilates them; and after all his painful analysis, the result of repeated experiments, there remains to reward his scrutiny, not the living reality he wished to examine, but the impalpable residuum in the crucible of memory. The very language which he would employ

in these refined investigations, being formed for other and coarser subjects, he finds too rude an instrument for this minute anatomy; and the delicate ligaments of thought and feeling, are severed by the rough edge of the operator's knife. Yet these subtle processes mingle with all our reasonings at the Bar, on the Bench, in the Senate, in the chair of Medicine and Theology, disposing of property and character, of health and life, of time and eternity. The truth is, every man has his metaphysic, however crude and erroneous; every woman, every child his theory of Man and Nature; of his susceptibilities and powers, of his relations and duties, his origin and destiny, and of that stupendous scene, in the midst of which he is placed, not as a passive spectator, to gaze with alternate wonder and admiration, but as himself a part of the very mystery that awes him, and in the mighty drama of existence, all around, himself an interested actor. He who would excel in any department of human effort, therefore, must study mental philosophy; not superficially, hastily, crudely, but diligently, thoroughly, profoundly.

But there are wider, loftier, more important relations than any we have yet considered; relations that link him with the great universe of *spiritual and moral* beings, and *the laws and movements and awards of a high moral administration*; and as in the world of matter, the eye discerns the objects of external vision; and in the world of mind the intellect perceives the objects of thought and feeling; even so does he find within him a faculty and a law which correspond with the laws of this moral administration, and recognize the existence and authority of the Supreme and Universal Legislator.

Henceforth each act, each event, each relation of human life, each faculty of the human soul assumes a new aspect, is clothed with new grandeur, beneath the light of this high relationship. *Duty, obligation, right, holiness, law, are now written* upon all human things; and as the laws which operate at the surface of the earth, and regulate the motions of an atom, extend to the remotest quarters of the universe, preside over its sublimest revolutions, and bind its most distant parts together, as in a bond of universal harmony—even so does he now perceive that there is a law of moral sympathy which binds the moral universe together, and links him, frail mortal as he is, with all that is grandest in the destinies, and holiest in the sympathies of superhuman beings. He is no longer the child of dust, but the heir of immortality; made of the elements of which angels and

archangels are formed, a member of the same universal family, subject of the same government, and partaker of the same exalted destiny. The anatomist may demonstrate the various parts of his physical system. The physiologist may explain the several functions of each, and the mutual relation and reciprocal dependence of them all. The chemist may analyze them into their component elements. But there is an ethereal element which the knife of the anatomist, the chemist's test, the speculations of the physiologist, can never reach, and there is AN ETHEREAL SCIENCE. To study the laws, to ascertain the boundaries, to investigate the facts of this lofty science, and the duties resulting from this high relationship, is the sublimest exercise of the faculties of man; and to omit this exalted science in a course of liberal education, would be to exclude from the education of man, the cultivation of the only faculties which distinguish him preëminently from the brute creation.

Thus have we passed from the early prattlings of infancy, through the demonstrations of the higher mathematics, the varied phenomena of matter, in all their wide extent, the sublimities of mind, and the high mysteries of our moral nature—till we stand upon the boundaries which separate the visible from the invisible world, and man communes with angels, and “has moments like their brightest.” But in the universe of matter, there are all around us depths which *we cannot fathom*, and heights that *we cannot scale*, and regions of grandeur and glory which the unaided eye can never penetrate; and at the utmost verge of those sublime discoveries which the telescope has made, *even there* the energies of Almighty Power and the riches of Almighty Goodness have not been exhausted; but over the boundaries of that immeasurable empire, we dimly behold, stretching far away beyond the reach of telescope or the grasp of imagination, nebulae of unfathomable depth and illimitable extent, which in a higher state of being, or with superior instruments, even here, shall brighten into worlds of unutterable glory.

To a mind that has *once* become familiar with the vastness of the external universe, and with those conceptions of infinitude in number and quantity which form the great element of our modern science, the transition is immediate, spontaneous, unhesitating, (by the irresistible force of those analogies which form the basis of all philosophical discovery, and though different in kind, are scarcely less infallible than mathematical demonstration itself,) to a corres-

pondent grandeur in the universe of spirit. Here too the Telescope of Revelation comes to aid our feeble vision, and reveals new worlds of wonder to our astonished gaze. Yet on the farthest limits of all that Revelation has discovered, as we stand upon the Pisgah's summit, and gaze over upon the land of promise, we feel that we have but reached the vestibule that leads us to the Palace of the "King Eternal and Invisible;" and man, astonished, awed, bewildered, as children startled at the revelations of the telescope and microscope, starts back from the wondrous spectacle and asks, "Are these illusions of the imagination, or glorious realities?" This leads to the "Evidences of Christianity" as a branch of collegiate education. And all his previous studies have prepared him for this investigation. All his philosophy *has been* a philosophy of *facts* and *their appropriate evidence*. He has learned no "High, Priori" way of visionary speculation. The Inductive Philosophy has banished at length from every department of legitimate inquiry, the audacious dreams of the Schoolmen. There are no prototypes of all possible truth stored up in his understanding, and thence evolved by the intense contemplation of himself. He stands in the great temple of nature, not to dictate, but to learn; not to construct a theory of his own, and then distort the facts to support it. But facts learned from his own observation or the testimony of other men; these facts variously combined, classified, arranged, form the basis, and the whole superstructure of his knowledge. The question never can be, "Is it new, strange, wonderful; is it reconcilable with my philosophy?" "But is it true?" He demands the fact, and bids away from him the visionary speculation. He asks the evidence. He examines, weighs, scrutinizes, and rejects or receives, as the evidence may preponderate,

The Gospel is a Religion of Facts. The question as to its truth, is a *question of evidence and not of speculation*. To a mind thus soberly disciplined, it is idle to use the authority of experience, against these well attested facts. *He has no experience of the laws by which worlds are made, or worlds redeemed.* Yet even the objectors tell him that the little world in which we live, bears on its surface, and in its bosom, indubitable evidence that the Invisible and Eternal one, has come forth *again and again* from amidst the Invisibilities of his Eternity to repair the ruin of our globe; to build it up again in new beauty, and people it afresh with inhabitants adapted

to its renovated state; and he asks, why is it incredible that he should come forth once more to repair the moral desolation—

“Nec Deus intersit,”

“Ni dignus Vindice Nodus.”

With these juster views of the Physical Phenomena, which he has now attained, it will appear childish folly to object that “a miracle is a violation or suspension of the Laws of Nature.” The existence and operation of a *superior power* do by no means annihilate or suspend the inferior, else the existence of a creator must necessarily destroy the universe which he has made; and all the various powers of nature could only exist by their mutual *annihilation*. All nature is an aggregate of powers or of agencies, which continually coöperate with, or counteract and modify each other. Yet the attraction of the magnet does not annihilate the law of gravitation; nor does the law of gravitation violate, or for a moment suspend the laws of motion; or the superior laws of animal life supersede, at all, the laws of vegetable organization; or the energies of man’s spiritual being, annihilate the laws of his corporeal nature. Nor does the discovery of some new energy in nature, or of some new result, however unsuspected or astounding, overthrow its established harmony, or nullify the fundamental principles of human belief, or suspend the authority of that common testimony on which all are alike admitted. *It* is received at once amongst the known powers in operation all around us; nor is its existence or its agency at all supposed to violate the order of nature, or suspend the operation of one of her laws. It is a *new cause*, and from the very nature of causation, supposes a *new effect*. Now precisely such a cause, universally admitted, and such an effect as the natural result of its agency, and nothing more than these, are asserted in the miracles of the Bible. That cause is the *Will of Omnipotence*, and that effect is the consummation of his purpose; whether in the healing of the sick, the resurrection of the dead, or the creation of a universe. The greatest of all *conceivable miracles* then, is continually *before his eyes*, even the universe which God has made; and he who denies the possibility of a miracle, and yet acknowledges God as his creator, is, in his own person a living instance of the very miracle whose possibility he denies.

The question then, as to the miracles of the Bible, like any other question concerning the operation of a cause whose existence and

adequacy to the asserted effect are both admitted, resolves itself into a simple investigation of the evidence. With the laws of human nature he is already well acquainted from daily experience, and his antecedent investigation of the human mind in all the variety of its complicated associations and emotions, and standing on the sure basis of his own individual consciousness, and the experience of all around, he has only to inquire whether, in the whole range of human interests and passions, any adequate explanation can be found for the combined and deliberate propagation of a wilful and blasphemous falsehood, not only without any intelligible motive, but *against every motive* that was ever known or can even be conceived to influence the conduct of mankind.

Such is the external evidence of Christianity. It is the fact, and the Evidence against the Speculation. It is the Inductive Philosophy against the Hypothesis. It is the ascertained gravitation of Newton, against the imaginary whirlpools of Des Cartes. It reveals a cause that has not been robbed of its efficiency; an agent that has not been stripped of his agency; a series of co-existing causes that do not necessarily annihilate each other; and a Great First Cause that can exist without absorbing all subordinate causes into his own mysterious Being, and operate without merging all inferior agency in his own inscrutable omnipotence.

The study of the internal evidences of Christianity is, again, only the application of those principles of Philosophical Investigation which he has already learned. *Any ingenious hypothesis*, by overlooking a portion of the real facts, and assuming others that are imaginary, may attain the appearance of specious plausibility. But the infallible characteristic of a true theory is, that it harmonizes all the facts, denies none that are real, assumes none that are imaginary, meets *all the conditions* of the question, and answers them all. Now Christianity may be called a theory of God, of man, and of the world; of the character and attributes of God, of man's present condition and capabilities and future destiny, and of the world as the work of God and the temporary abode of man. How does it meet the conditions of such a theory? Does it degrade or mutilate any of the attributes of God? Does it sacrifice his justice to his mercy; the sacredness and sublimity of immutable and eternal right to some utilitarian scheme of mere enjoyment? Is it adapted to *Man as he is*, or calculated for some imaginary state of ideal excellence? Does it

slur any of the facts, avoid any of the difficulties? Or, does it fairly meet the case in all its stern reality, without apology and without exaggeration? Is it adapted to all men, and in all conditions, the most enlightened and the most ignorant, in sickness and in health, in prosperity and adversity, in joy and sorrow, in infancy, childhood, youth, manhood and old age? Are its teachings so sublime that the loftiest intellect cannot wholly grasp them; and yet so simple in their unparalleled sublimity that the little prattler at your side will suspend his childish sports, and listen with wrapt attention and in breathless silence, to the wonderful recital? Are they under *all possible circumstances the true philosophy* of human life, giving humility to the high, serene dignity to the low, consolation to the afflicted, pardon to the guilty, courage in time of danger, patience in time of suffering and wrong, piety without moroseness, ardor without enthusiasms, superiority to the world without mysticism and without misanthropy, and for all the higher principles of our immortal nature offering at once the noblest incentives and the loftiest theatre, moulding us beneath the high motives and for the sublime purposes of eternity?

Again as a theory of God and man, of time and eternity, and of the universe itself, it sweeps a stupendous circle of thought; stretches over the whole wide field of human knowledge; touches upon all the varied phenomena of the intellectual, moral and physical creation; embraces in historical narrative and prophetic delineation the whole history of the world *as God's world*, and of the human race as ONE IN ORIGIN AND IN DESTINY, through a period of more than three thousand years, from the earliest Patriarchal ages to the Roman Emperors; containing the minutest descriptions of manners and customs, institutions civil, religious and domestic; distinct assertions as well as indirect allusions to changes in the policy of governments, in the divisions of their provinces, titles of their officers, names of their cities; in fine, a series of works extending over fifteen hundred years, comprising sixty-six different treatises, by fifty different individuals, and in three several languages; written in every variety of style, with every diversity of intellect, and upon almost every conceivable subject, Poetical, Historical, Biographical, Prophetic, Epistolary, Didactic; and thus presenting an almost *infinitude* of points, where it can be confronted with the matured results of human investigation in every department of inquiry, in History, Antiquities, Morals, Philosophy, physical and mental, Philology, Astronomy; from Coins, Medals, Inscriptions, Pillars, Sepulchres, Pyramids.

How certain, and how searching is this TEST; and how *infallibly* all human pretensions to universal knowledge fall before it, as the discoveries of each successive generation pour their light upon the opinions of their immediate predecessors, (though it lies in the very nature of the case,) has seldom been duly appreciated even by intelligent inquirers. It is known, indeed, that there is not a false religion in the world which would not vanish instantaneously before the light of Natural Science; and the Telescope and Microscope alone would suffice to overthrow all the Ancient Religions of farther Asia. But is it *considered* DULY? that there is *not one* of our church fathers, not one of the more celebrated writers of the middle ages, and coming down nearer to our own times, scarcely a distinguished author, Infidel or Christian, during the last century (not excepting Newton himself,) who in touching on these subjects has not betrayed an ignorance, which to us would appear ludicrously absurd. A single sentence from Plato or Aristotle, from Seneca or Cicero, from Lactantius or Augustine, from Voltaire or Buffon, or even from Newton himself, if found in our Bibles, would, as has been truly said, prove the ignorance of the writer, and of course discredit his inspiration. Yet the first of these writers lived Nine Hundred years before Pythagoras and Thales, the last was contemporary with Seneca and Pliny, and though educated each in the absurd philosophy of their day, and touching on the very subjects on which *all men* have erred, neither has ever uttered or suggested an opinion contrary to any of the facts, which the lapse of twenty-three hundred years has revealed. That each of these fifty writers should be free from those contradictions, in which *all others* have been involved—that each new discovery should only serve to throw new light upon their meaning, and add new evidence to their credibility—is, perhaps, the completest specimen that the whole range of human learning has yet afforded of the truth of a theory, established by millions of independent harmonies, and mounting up in their combined and multiple result to incalculable billions of probabilities in its favor, with absolutely nothing to the contrary.

Having thus passed step by step, in ever ascending progression, from the lowest elements of human knowledge to the sublimest truths which the mind of created intelligence is permitted to contemplate, the successful student, as he pauses to look back from the elevation he has reached, is astonished to find what new order and beauty and harmony and glory, overspread the dark and agitated scene of human affairs when reviewed in the light of divine revelation; as in nature

the hill-side and the valley, the mountain and the ocean, burst from the bosom of the night, not by any brightness of their own, but in the reflected radiance of the skies. He has looked wide abroad, and beheld everywhere and in all things the omnipresent majesty of law, in the revolutions of worlds and the movements of atoms, in the wild sweep of the hurricane, and the tempest of human passions. Is there then no law of human history? no controlling principle? no presiding purpose? To seize the scattered facts, to arrange, to classify according to their mutual relations, to gather them around their great central truth, to harmonize and combine them into a system, to find the thread that shall guide us through the trackless labyrinth; this is the design of a true Philosophy of History—a science in its infancy as yet—deformed by many a visionary speculation, perverted to many an unholy purpose, yet destined in its progress to vindicate its origin, and, prove the greatest, the most comprehensive, and most fruitful of all human studies. It is preëminently a Christian Science. To an ancient Heathen, the very conception had been impossible. Its elementary idea is exclusively, intensely Christian. The unity of the human race, unity in origin, in nature, in destiny; its seminal principle is already there in the old Hebrew Prophets; its earlier germs are found in the ancient fathers; its subsequent development, though in imperfect and fragmentary forms, in successive Christian Philosophers, until at last the magnificent conception has forced its way into the universal mind, and Infidel Philosophy, bewildered by a thought too large for its comprehension, too serenely solemn for its frivolous impiety, and confounding the laws of matter and of mind, has altered the *name* without changing the *character* of the *blind divinity* they worship, and substituting “necessity” for “chance,” (both equally remote from intelligent design,) has sought to banish “the God” from History, *because all History* is the manifestation of his presence, and guided by his “*laws*.” To every independent thinker henceforth, a Philosophy of History must be an indispensable necessity.

We have thus briefly, rapidly, hastily, imperfectly explained our design, and the method and means of its accomplishment. Yet, though these various departments of study have been brought *successively* before your view, let it not be supposed that they are in such a sense successive; that the one terminates of course with the commencement of the other; the study of Language yielding to that of Mathematics, and both to Natural Science, and all to the study of the

higher Philosophy, Intellectual, Moral, Political or Social. On the contrary, though commencing at different periods, they are mutually so arranged that they move on harmoniously together, shedding their blended radiance along the student's pathway, developing at every step, in due proportion, the various faculties, until at the termination of his career, the character we have aimed to form, is the result of their combined and contemporaneous influence; thus seeking to realize that profound and beautiful conception of Lord Bacon, so happily expanded by Bollingbroke, in his "Idea of a Patriot King:" "In forming the human character we must not proceed as a statuary does in forming a statue, who works sometimes on the face, sometimes on the limbs, sometimes on the folds of the drapery; but we must proceed, and it is in our power to proceed as nature does in forming a flower or any other of her productions; she throws out altogether and at once the whole system of Being, and the rudiments of all the parts. Rudimenta partium omnium simul parit, et producit."

That any system of education, however, may be effective for the accomplishment of its object, it must be—First, accurate and thorough—Second, comprehensive.

1st.—It must be accurate and thorough. The *most limited acquirements*, if they be only *real*, are more valuable than *superficial learning, however varied and extensive*; as the smallest coin of solid metal is more valuable for all the substantial purposes of life, than the widest expanse of superficial splendor. Nay, the illustration does not at all meet the emergencies of the case. For gold leaf, however attenuated, is still the *precious metal*; whereas superficial learning gives no real knowledge. It is only showy ignorance; ignorance without humility and without honesty. "It is hard," says Dr. Franklin, "for an empty purse to stand straight." It is harder still for an empty mind to stand erect in honesty and independence. It is the blighting influence of superficial education upon all the loftier elements of human character in future life, which constitutes its bitterest curse, invisible, impalpable, unsuspected, yet all pervading as it is insidious. All true energy and independence are connected with clearness of intellectual vision. What a man sees distinctly, he approaches directly and grasps firmly. Decision of character, energy of will, firmness of principles, and distinctness of apprehension, are inseparable correlatives. Yet inaccurate education is the deliberate training of the mind, and moulding of the character, in directly the opposite direction; to vague, indefinite, shadowy, inadequate concep-

tions; to hesitating, oscillating, half-conjectural conclusions, reached without thorough investigation, and ready to be abandoned in conscious ignorance and imbecility, at the first assault of ingenious sophistry, audacious effrontery, seductive pleasure, or importunate passion.

Superficial education is an education to daily and deliberate falsehood. It is all pretence, and no reality, on the part of teacher and taught; each professing loudly to do, what each is conscious he is not accomplishing; so that the whole of the student's life, from year to year, is an habitual falsehood, a living lie; till truth and honor, religion, friendship, all that is most sacred in the relations and sensibilities of human life, degenerate into a *sham*. Hence an age of superficial knowledge, is necessarily an age of pretenders, quacks, hollow insincerity, frivolous scepticism, heartless formality; without depth, intensity, earnestness, heroism, faith. The most valuable contribution which could now be made to intellectual science, would be perhaps a treatise at once comprehensive and minute, keenly analytic, surgically bold, sparing neither probe nor scalpel; but right through nerve and tendon, artery and vein, joint, ligament and capsule, through gland and duct, secretory and excretory, proceeding to lay open the whole morbid anatomy of this painful and portentous subject; tracing the mutual relation, the intimate connexion, and reciprocal influence of our intellectual and moral powers, showing how truth and holiness are the only tonic and antiseptic to the understanding; how the sickly circulation of a diseased intellect flows through and enervates all the moral faculties, and the impure atmosphere of moral pollution, at once darkens and distorts the intellectual vision; how language, thought and feeling act and react reciprocally, each upon other; the vague and indefinite moral conception of an ill-regulated understanding, is embodied in language still more indistinct and vague; and at each successive transmission from mind to mind, becomes more shadowy still, the vague expression barely suggesting the feeble thought, the attenuated thought, arousing only the faint echo of a lost emotion; till at last both fade into dim impalpability, then vanish altogether out of sight. Thus the whole of human life becomes an interchange of sentiments, in which few mean what they say; fewer still say precisely what they mean; and yet fewer still seriously inquire the true import of what they either think or say. The vague idea produces the vague word, the union of both a double ambiguity; half conscious insin-

cerity lies veiled beneath the convenient equivoue. The broad, bold boundaries that once divided right from wrong, candor from insincerity, manful honor from disingenuous policy, are gradually effaced; and on the doubtful territory that lies between them, conscience slumbers amidst the sleepy indistinctness of words that suggest no definite idea to the mind, and arouse no distinct emotion in the heart. Perhaps the briefest and surest recipe to make a sorry villain, at once a showy impostor and a shallow dupe, is to give him a superficial college education. Better learn to make shoes, well and truly, better for the intellect and the heart, better for himself and for others, than to mis-learn the whole circle of knowledge, classical, mathematical, philosophical. The one is *honest work*, is doing something; the other is all *pretence, dishonesty*—what our German friends expressively denominate an “UNDING.”

These remarks have already been extended to such a length that I must hasten to a close, and content myself with hints rather than developments, in the remaining portion of this address. Where education, in its earlier stages, has been accurate and thorough, it becomes easily, almost spontaneously, “*Various and comprehensive*.” Each new idea really acquired, bears almost infinite relations to other truths; and progress in knowledge is not measured by the number of our separate acquisitions, but by the multitude of those innumerable relations which they bear to all our present and all our future acquirements. The amount of our knowledge then is not the sum of all these acquisitions, but this sum multiplied by all their conceivable relations to each other. And the facility of future acquisitions is increased, not only by the increased activity or vigor of mind resulting from healthful nutriment and exercise, but by the rapidity and the number of all those various suggestions that spontaneously arise, in view of these relations, whether of direct resemblance or remoter analogy, and which expanding as they rise, often seem more like the recurrence of truths well known before, than the acquisition of new ideas. Those prodigies of learning in the foreign universities, are not at last so prodigious as our ignorance and wonder would often lead us to imagine. The apparent miracle is at least the result of laws perfectly recognised, and in complete operation among ourselves. Their stupendous acquisitions are due to the accuracy of their early education. The elementary ideas in every department of knowledge, are few and extremely simple; and

all the rest is the spontaneous development or the varied combination and application of the same. How few are the letters of the alphabet? Yet all the words of the most copious language, nay all the possible syllables which the wildest imagination, in the very wantonness of inventive activity, could conceive, would be but the varied combination of these elementary sounds. A few great principles pervade all human speech—a few striking peculiarities characterize the leading languages of the globe. He who has really comprehended those general principles, has the key to all human language. He who has mastered a few leading languages, is already virtually the possessor of all the correlated tongues. Additional illustration might be drawn from every department of human knowledge. How few and how simple are the elementary truths of Political Economy! And yet so important and multitudinous are their applications, that the ablest discussions which command the applause of senates, and the admiring gaze of crowds, are after all, only the felicitous exposition of these fundamental principles. And what is the whole art of Rhetoric, or Criticism, but the judicious application of those laws which regulate the succession of thoughts, and emotions, in the mind of man, and constitute the simplest elements of Intellectual Science.

Such is the intimate connexion, between the elementary principles of every science, and its most remote results. There is a similar connexion, equally intimate, and far more extensive; a sublime and universal harmony; a fundamental unity, indeed, of all the various sciences, by which each becomes to each, the source of reciprocal illustration; and he who would thoroughly master one, must have at least a general acquaintance with them all. The objects with which they are severally conversant, are different indeed, but the intelligent subject is the same. And as science is itself a phenomenon not of matter, but of mind, so all the laws which regulate our inquiries in each, are essentially the same; the laws of the one observing, comparing, inquiring mind. And when we remember too that the objects of every science, whether they belong to the domain of matter or of mind, bear to each other a similar relation; are not isolated facts, but parts of one comprehensive system; the product of one Supreme Creative Intelligence—we need not be surprised that a new discovery in one, should cast additional illustration over all the rest; that the chemistry of inanimate matter, should cast a light

upon the physiology of human beings—the physiology of material organs, upon the laws of the immaterial spirit—the laws of the inquiring mind, over every department of physical investigation—that the study of man's individual nature, should throw light upon his social relations—that the principles of national prosperity, should be identical with those of individual welfare—that the Political, Economical, Intellectual and Moral Interests of Society, should be inseparably blended, and a knowledge of each essential to the thorough comprehension of either—that Astronomy and Chemistry should combine to guide our commerce over the sea, and commerce yield wealth and comfort to our families; and thus each daily enjoyment of the table, and the wardrobe, should be the combined result of the most refined experiments in Chemistry, the most abstruse demonstrations in Mathematics, the most unwearied observations in Astronomy, and the loftiest speculations of philosophical genius.

But if this cotemporaneous prosecution of all the sciences, be necessary to the perfection of each, and to the advancement of human society, it is still more essential to the symmetrical development of the individual mind, and of course to every institution whose threefold object is, the advancement of human knowledge, the promotion of the general welfare, and the cultivation of the individual understanding. Were it even possible to promote the two former objects, by exclusive devotion to a single science, it were still a great defect in general education. Were it necessary, it must be considered a *sad necessity*—the sacrifice of individual happiness to the public good. The excessive subdivision of labor in every department of effort, physical and intellectual, has certainly increased the rapidity and accuracy of all the processes, and diminished the cost of the resulting product. Yet who would desire to be himself the man, who should spend all his days in rounding the head, or shaping the point of a pin, that a lady's boudoir might be more cheaply furnished?

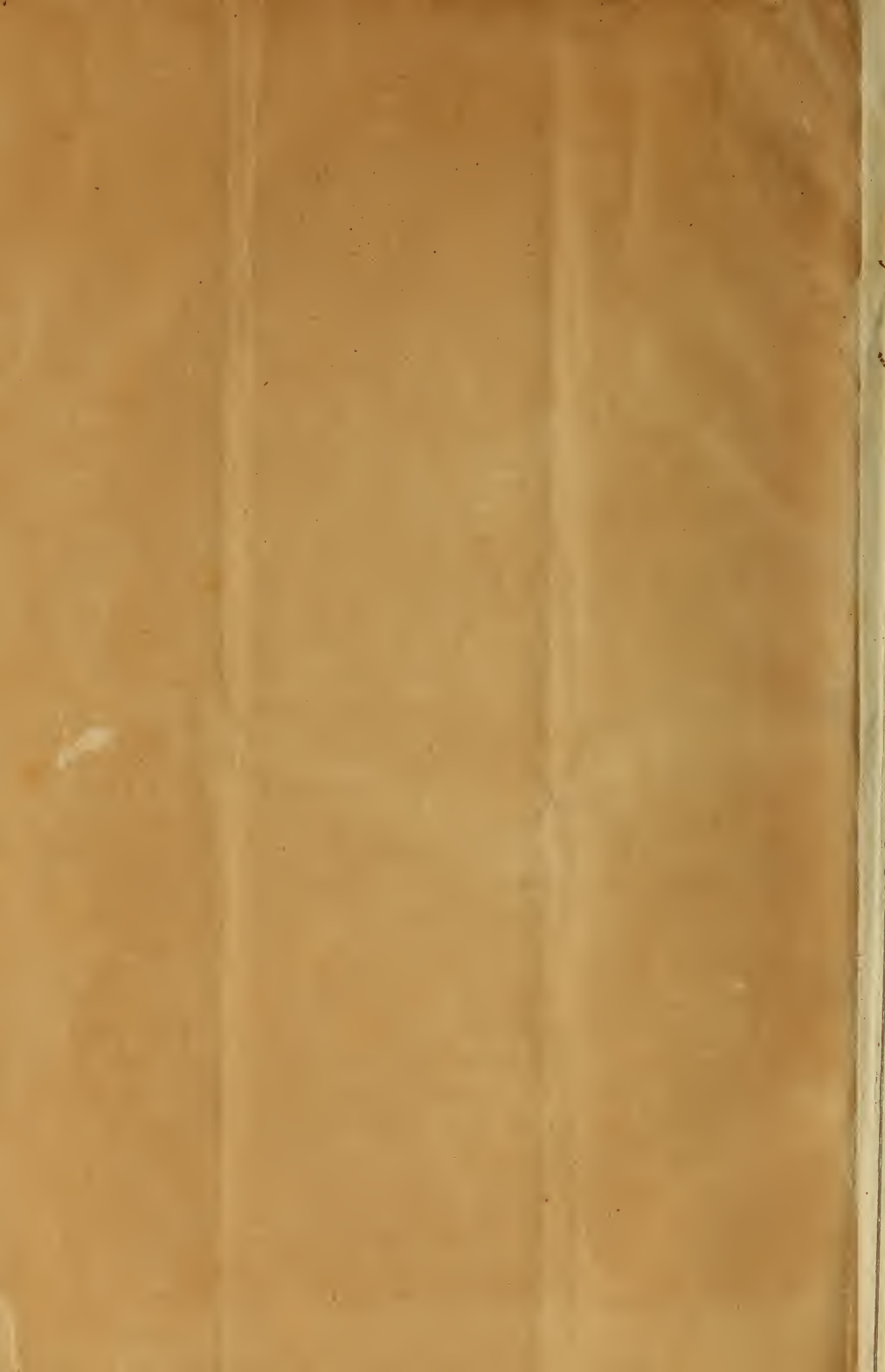
The body has a variety of organs, the mind a similar variety of susceptibilities and powers; and by the wise arrangements of that Infinite Benevolence, which has so harmoniously adapted man to his condition, and the universe of matter to the universe of mind; abundant provision has been made, for the healthful equilibrium of both; and a valuable lesson taught, regarding the education of either, by that astonishing variety of objects presented to us in the constitution of nature, and the corresponding variety of pursuits, responsibilities

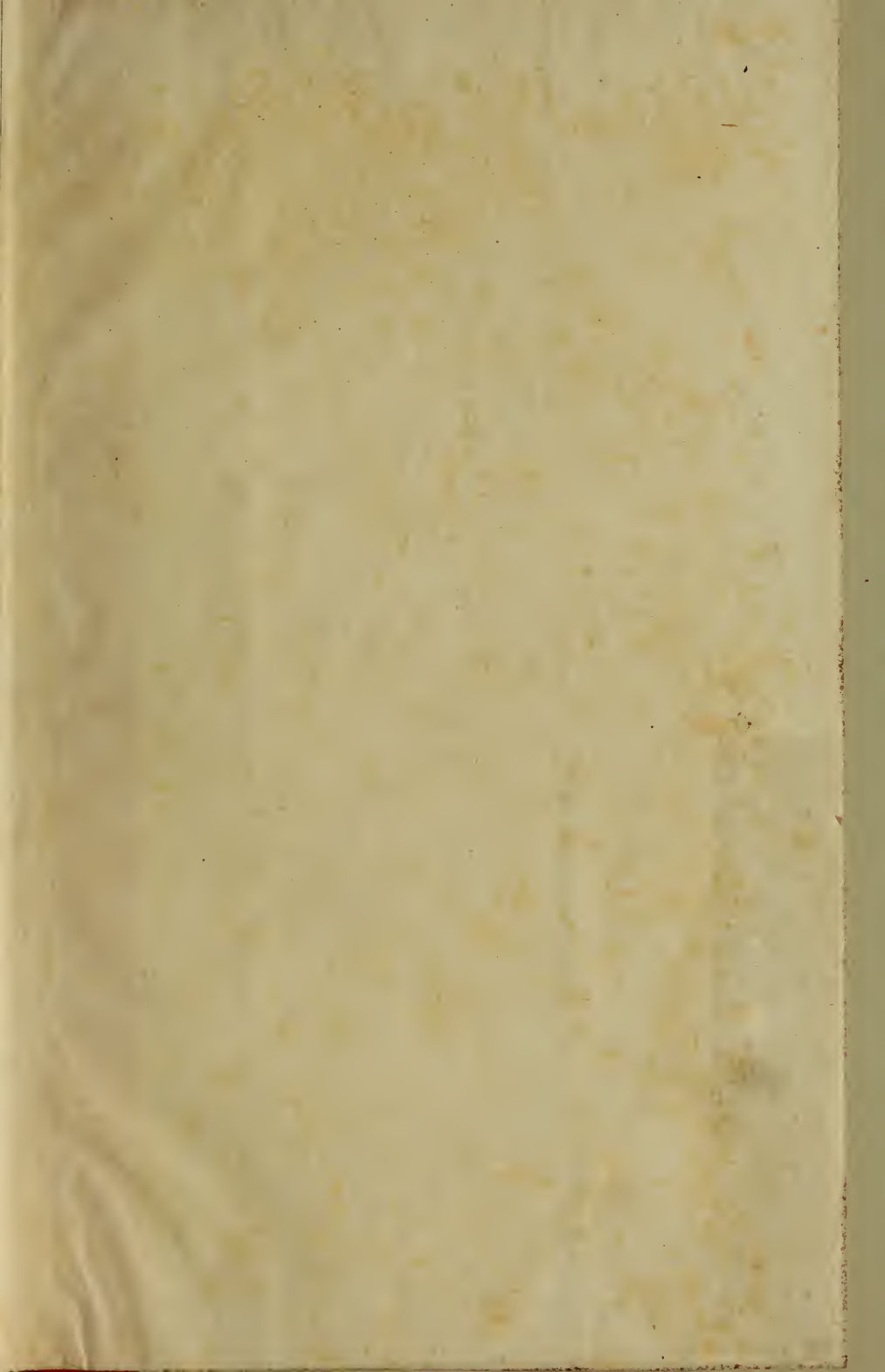
and duties in the organization of human society. All human science is the study of the works of God, or of the capabilities, relations and duties of man. The variety of these studies, therefore, is precisely commensurate with the variety of the works of God, and the corresponding variety in the faculties of man. In contending therefore that education should be various and comprehensive, we only follow the guidance of nature, and the will of God. To stimulate a single organ or a single faculty into precocious growth, or disproportioned activity, would be to thwart the design of nature, and destroy the equilibrium of the system. You might enlarge its volume, and increase its power, but the vital energy concentrated there, is withdrawn from the other functions of the physical or intellectual man; and while these are weakened, the throbbing circulation diverted from its natural channels, excites at first a feverish activity, and ultimately, organic derangement. All disproportioned activity of body or of mind, is incipient disease. All fixedness of idea, professional, scientific or moral, is monomania. In the free play of all the faculties and affections; in the calm equipoise of all the powers, is health, happiness, and much of merely human virtue.

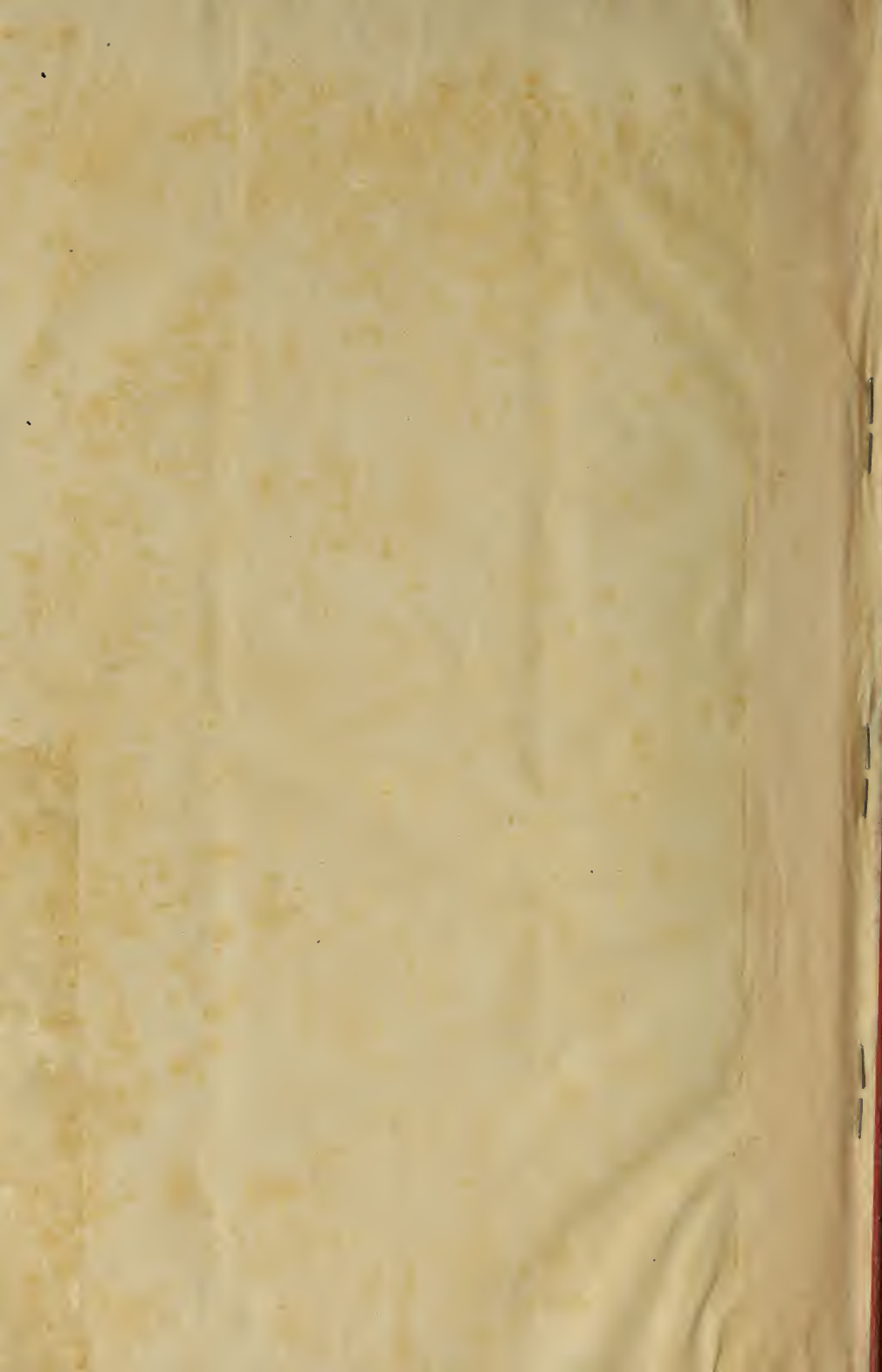
Especially for the educated youth of the Nation, who are to guide its future destinies; to superintend all its interests, Political, Agricultural, Commercial, Intellectual, Moral and Social; to solve those stupendous questions, which the progress of human society is continually pressing upon us with increasing rapidity and ever deeper earnestness and darker doubt; to meet the new emergencies for which History has no parallel, and Legislation no precedent; *for them* it is indispensably necessary, that every faculty should be expanded, by a large, bold, liberal, comprehensive survey of all the principal departments of human knowledge, not as a substitute but as a stimulus and guide to the maturer investigations of other years.

To the views thus briefly advanced, it has often been objected, "that the proposed variety and extent of knowledge, necessarily supposes a corresponding superficiality and inaccuracy of acquirement." The reply is obvious and conclusive. The objectors overlook two important principles, and contradict the whole history of human knowledge. First—The elementary principles of all knowledge are few and extremely simple, and when once really acquired, spontaneously expand into their remotest consequences. Secondly—The progress of human knowledge necessarily diminishes the number, increases

the simplicity, and thus facilitates the acquisition of these elementary truths and processes, grouping a multitude of isolated facts under a general principle, and merging a variety of individual solutions into some higher and more comprehensive formula. The fact and its explanation, allow me to give in the language of one, the accuracy of whose knowledge was only equalled by its extent and variety, and by the boldness of his own original speculations. "In the last century," writes Condorcet, "a few years of study were sufficient for comprehending all that Archimides and Hipparchus knew, and at present, two years employed under an able teacher, carry the student beyond those conclusions which limited the inquiries of Leibnitz and of Newton. Let any person reflect on these facts; let him observe how at each epoch genius outstrips the present age, and is overtaken by mediocrity in the next; he will see that nature has furnished us with the means of abridging and facilitating our intellectual labors, and there is no reason for apprehending that such simplifications can ever have an end. He will perceive that at the moment when a multitude of particular solutions and of insulated facts begin to distract the attention and to overcharge the memory, the former gradually lose themselves in one general method, and the latter unite in one general law; and that these generalizations continually succeeding one to another, like the successive multiplications of a number by itself, have no other limit than that infinity, which the human faculties are unable to comprehend."

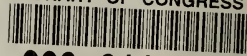








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